

# The Zion's Advocate.

J. B. FOSTER,

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The Zion's Advocate,  
A RELIGIOUS FAMILY NEWSPAPER  
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For Terms &c., see last page.

DO RIGHT.

Awe, O soul, thy hours are fleeting,  
Thy life is rapidly completing,  
Time will soonest be meeting,  
Soon comes the night;  
Return thou too, will come,  
According to thy state, thy doom—  
Do right, do right.

Though clouds thy firmament o'erspread,  
And tempests burst around thy head,  
Through the gales the whirlwind's breath,  
The valley and the wave are death;  
Nod not affright;

For day's calm commanding form,  
With rainbow arms shall clasp the storm—  
Do right, do right.

Faint not in all the weary strife,  
Though oft with toil be worn,  
Work is the element of life;  
Action is light;

For man is made to toil and strive;

And only those who labour live—  
Do right, do right.

Life is not all a fleeting dream,  
And noble deeds if only we might—  
With faultless consequences fraught;

And there is might—

If gathered in each passing hour,  
That gives the soul unspeakable power—  
Do right, do right.

RIGHT MEN FOR RIGHT PLACES.  
LUTHER—MELANCTHON—CALVIN.

Martin Luther stands second of the world's three mighties; Moses, the first. The third is yet to come; and may come when the Church shall have reached its next grand climacteric. When God shall arise to deliver his church from that low spiritual prostration—from the dismal, though we trust short, night that shall precede her Millennial day, we have no fear that he will not raise up an cheer, yea, more than another Luther, who shall be equal to the emergency.

Having referred to Luther as a signal instrument in the hand of God to do a very extraordinary work, we can scarcely withhold an allusion to other illustrious agents, who were at this period upon the stage, and fitted to act a scarcely less important part. Essential to such a work as such a man as Luther was, agents of a very different character were equally essential. His impetuous, fearless, and even rash temperament, peculiarly fitted it was to the performance of the part assigned him, might have demolished the superstructure which he labored to raise. Luther was the sledge-hammer of the Reformation. In Melancthon, Calvin, Erasmus, Zwinglius, God raised up co-adjutors, who took the rough blocks from the hands of the Great Master, and, with a patience, skill, and elegance, for which Luther had neither the time, the taste, nor the ability, brought forth the well proportioned work of the Reformation. Without the profound reasonings of Calvin, and the elegant scholarship of Melancthon and Erasmus, the results of Luther's giant labors had been quite another thing. Luther himself was not insensible to the different and the essentially important department of the great work which was filled by Melancthon. "I am born," said he, "to be forever fighting at opponents, and with the devil himself, who gives a controversial and warlike cast to all my works. I clear the ground of stumps and trees, root up thorns and briars, fill up ditches, raise causeways, and smooth roads through the woods; but to Phillip Melancthon it belongs by the grace of God, to perform a milder and a more grateful labor—to build, to plant, to sow, to water; to please by elegance and taste."

Melancthon was great in the novelty of his study. He was the Greek scholar of the age—a clear and profound reasoner, an accomplished student, and an impressive preacher. He was the very counterpart—rather the complement—of Luther, without whom Luther was not perfect. Luther, with a giant's hand, hewed the rough blocks; Melancthon, with the skill of an ingenious architect, put the finish to the work. "Even Luther's translation of the Bible—no mean proof of his scholarship—received not a little of its excellence, from the revision of Melancthon." In Luther God raised up another Paul; in Melancthon, a John; and his hand appeared conspicuous in their diversity of gifts."

It was a providence worthy of admiration which put Melancthon in the position which he so successfully occupied. Frederick the Wise, at this time founds a new university at Wittenberg, and wants a Greek professor. And who but the accomplished Melancthon is recommended, and at once accepted? This was a providential step of immense moment to the rising germ of the Reformation. Many a precious truth of revelation had been for ages locked up in the Greek language; a language, in the early ages of Christianity, rich in precious stores, but which had been, in a great measure, supplanted by the Latin, which had become as pregnant with the errors of Rome. The learned Greek professor, in the seclusion of his study, disinterred many a resplendent gem which had for ages lain hid beneath the rubbish of the Papacy; and from the pulpit and in the professor's chair, with an impressive eloquence, he proclaimed the long-lost and newly discovered truths. We are in no danger of over-estimating our indebtedness to God for this learned, amiable, judicious, and accomplished co-advisor of the master-spirit of the Reformation.

But we may not pass, without a more special notice, the immortal Calvin. He was in his way and place, an extraordinary agent in the great work of his day. Besides being one of the most profound and voluminous writers that ever blessed the Christian church,

"Glorious things are spoken of thee, O City of God."

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his labors in other departments are all but incredible. He was a member of the sovereign council of Geneva, and took a great part in the deliberations as a politician, and a legislator; and he corrected the civil code of his country. He corresponded with Protestants throughout Europe, both on religious subjects and State affairs; for all availed themselves of his knowledge and experience in all difficult matters. He wrote innumerable letters of counsel and consolation to those who were persecuted, imprisoned, and condemned to death for the Gospel's sake. As a preacher, he entered the pulpit every day in the week. On Sundays he preached twice; and the Public Library at Geneva preserves from twelve to fifteen hundred of his sermons. He was, too, professor of theology; and he delivered three lectures a week. He was President of the Consistory, and addressed remonstrances and pronounced sentences against delinquent members. He was also head of the pastors; and every Friday, in an assembly called the congregation, he pronounced before them a long discourse on the duties of the evangelical ministry. His door was constantly open to refugees from France, England, Poland, Germany and Italy, who flocked to Geneva; and he organized parishes for the Protestant exiles.

A belief in the Gospel is essentially a belief in the great practical, fundamental doctrines which it teaches. What is the Gospel? Objectively considered, it is certain great truths, or principles, or doctrines which Christ taught, relating to the character and government of God, the nature, duty, and destiny of man, the redemption of the world through a crucified Redeemer, and the way of life and salvation. These truths, as doctrines, constitute the Gospel. They make it to be what it is, and without these, it would not be the Gospel. It would not be the Gospel if its essential, fundamental truths were taken away; and though a system which does not contain these truths may be called the Gospel, yet it is no more like it, than the Constitution of the United States would be like itself, if all its essential principles were expounded from it. It would be divested of all its life-giving energy, and would necessarily be powerless upon the heart, and a system is no better for being called the Gospel, if its essential truths are rejected.

But there are many, as individuals, and even some whole denominations, who object to this ground, and say, that the Gospel does not consist of certain doctrines which Christ revealed. The Gospel, they say, consists of certain precepts and duties, but not of doctrines; or, if it consists of doctrines at all, we can certainly know what they are. Dr. Walker, in his tract, on "The Extension System," says, "nobody denies that Christianity, considered as a system of religious instruction, has its essential and fundamental doctrines, which are necessary to make it what it is, as a dispensation of pardon and life. But the question arises, Who is to determine which these doctrines are?" He then goes on in a long argument to show that no one can tell what the essential doctrines of the Gospel are. This, it is well known, is the ground which Unitarians have generally taken on this subject. They hold that there are no doctrines taught in the Bible, of the truth of which we can be so certain, as to make a belief in them essential to Christian fellowship; or as justly to incorporate them into a creed, and say that we know that they are true, and that those who reject them are in error. We ought to be cautious, it is true, how we say that we are right, and that others who differ from us are wrong, and not say it rashly. For we cannot say this in regard to the speculations of human agency, nor in regard to our own speculations. And yet, as it regards the fundamental doctrines taught in the Bible, there are limits within which we can say this, and must say it, or else say with the infidel, that we do not know anything in regard to religion whatever; or that we do not know whether Atheism or Idolatry is false, or whether any part of Christianity is true. We must say, either that we know, or that we do not know, what Christianity is. If we know what it is, then we know what its essential doctrines are; and to say that we cannot know what these are, is to say that we cannot know what the Gospel is, for these are the Gospel. And if we do not know what the Gospel is, why do we undertake to preach it, or profess to believe it, or sustain its institutions, or concern ourselves at all about it? There seems to be no good reason why we should interest ourselves at all about the religion of Christ in any way, if no one can know what it is; and we certainly cannot know what it is, if we cannot know what its great practical, fundamental truths are.

We cannot say that we certainly know the truth of the doctrines of human theology, nor the truths of our own speculations. But in regard to those practical, fundamental truths which constitute the Gospel, which lie at the foundation of all our obligations to obey God, and are our main springs of action in the fulfillment of duty, these, we can know, so far as we can know any moral truth. We can be as certain of them as the strongest degree of moral evidence can make us certain of anything.

Hence, the objection that we cannot know these truths, we perceive, strikes at the very foundation of revelation. Because, if God has given a revelation to man, then something is revealed. The great truths are revealed which constitute the Gospel, and if these truths are revealed so that we can understand them if we try, and try again, otherwise there is no revelation. The truths of the Gospel are not revealed, if no one can understand them and know what they are.—It is an absurdity to suppose that God has given a revelation to men, and that no one can know what it is. The very idea of a revelation is that something is revealed, so that men can know it. But God has provided a way whereby we may know all essential truth, and believe it to the saving of our souls.

"If ye continue in my word," the Savior said, "then ye are my disciples, indeed, and ye shall know the truth, and the truth shall make you free!" "If any man will do his

voice choked by sobs, pour forth strains of persuasive eloquence, entreating you to return, then your cold heart would melt within you, and your languid energies be again all on fire to work for God. Perhaps they would, I do not underrate the power of human sympathy; it is a mighty influence; and when God takes the direction it is a holy influence. I do not deny that a cold and languid church may chill and depress a warm Christian heart which has come among them. Even in such a case you should resist it to the last, and it is not just as likely that you are helping to keep it so that you and such as you are shutting the doors against God's blessing, at the very moment that you are wishing it would come!

—Recorder.

A RICH MASTER.

There was a minister, who for nearly fifty years had continued pastor of the same church. He was settled over it when the dew of his youth was upon him, and he had labored on till gray hairs began to thicken, and his physical strength to fail. Most of those who were members of the church at the commencement of his ministry had gone to their long home. Of the children, many had moved up, and had removed to other and distant parts of the land. A large number of firms had been sold to men who were indifferent to religion, or attached to other communions. This, together with failures and changes in business, had greatly reduced their pastor's salary. His prospects for a support, should he give up his power of performing ministerial duty, were by no means flattering.

"What is to become of Mr. X—?" said one of a number who was spending the evening in a social manner.

"Oh, he will be taken of," said another, "he serves a rich Master."

"The Lord will see that he is never left to want. He has been a faithful and laborious minister," said another.

"What makes you think he will never be left to want?" said the first speaker.

"The Lord has promised to take care of such men."

"It becomes the Lord's people to see to it that the Lord's promises are kept. He has indeed promised that bread shall be furnished to his faithful servants, and his people must see that it is furnished."

The writer was greatly impressed by the remark just recorded. It has often influenced his conduct, and is now given to the public that it may influence the conduct of others.

When God has promised that a thing shall be done we are not to refer the matter to his omnipotence, and dismiss all care in relation to it. If it is a matter to be effected through human agency, we are to inquire what duty it is to do to effect it. Those who commenced the movement had not the remotest idea of the extent to which the methods which they adopted would lead them. The controversy concerning the half way covenant seemed to the contemporaries of Edwards but a trifle. So to human eyes it was. The introduction of a few persons into the church who had no saving acquaintance with the truth, but who professed a firm belief in the formulæ of faith, did not seem likely to draw after it such a train of evils as were soon after unfolded.

But it was the beginning of the end. Soon,

by the death of the spiritual members of the churches, and the increase of the number of those who were introduced, without any moral change which the broadest charity could call conversion, the large majority

were of those who had no saving experience

of the great truths which they had accepted

in the covenants.

As the defection from orthodox truth, which resulted in the dismemberment of so many of the Congregational churches of New England, commenced, the most stringent adherents to the old formulas of faith had no conception of the degree in which the heresy was to develop itself. Those who commenced the movement had not the remotest idea of the extent to which the methods which they adopted would lead them. The controversy concerning the half way covenant seemed to the contemporaries of Edwards but a trifle. So to human eyes it was. The introduction of a few persons into the church who had no saving acquaintance with the truth, but who professed a firm belief in the formulæ of faith, did not seem likely to draw after it such a train of evils as were soon after unfolded.

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## ZION'S ADVOCATE AND EASTERN WATCHMAN

ogether may save his life. So it is with the benevolent enterprises of our Church. They are all needed. They brace and stay each other in the great work of arresting souls drifting to ruin, and anchoring them safe by the throne of God. Each may be instrumental in saving some who would be lost if it were wanting. Every church edifice erected tends to raise up missionaries and colporteurs and theological students. Every church freed from debt, is enabled to contribute more liberally for the support of all that is good.

### The Zion's Advocate.

Portland, June 27, 1856.

Bro. HEZEKIAH DODGE,  
Of this city, is our authorized Travelling Agent.

#### MAINE BAPTIST CONVENTION.

The Baptist Convention of the State of Maine held its thirty-second annual meeting at Rockland, commencing on Tuesday, 17th inst., at 9 o'clock A. M. In the absence of the President, Rev. S. A. Kingsbury, who has left the State, the Vice President, Rev. C. G. Porter, took the chair. Prayer was offered by Rev. Dr. Shailer. The balloting for officers resulted in the election of Rev. C. G. Porter, for President; Rev. Geo. Knox, Vice President; J. B. Fosher, Secretary; Dea. H. B. Hart, Treasurer. The old Board of Trustees were re-elected.

The returns of the committee on Messengers, showed the names of only seventeen messengers from all the churches of the State.

Among the visiting brethren from abroad, were Rev. J. W. Parker, D. D., Secretary of Northern Baptist Education Society, Rev. J. G. Warren, Sec. Am. Bap. Missionary Union, Rev. A. Jones, Agent Am. Bap. Publication Society, Rev. E. A. Stevens, missionary from Burmah, Rev. H. W. Read, from New Mexico, Rev. F. Pennington, Esq. A. B. Union, Rev. T. L. Breckinridge, of Indiana, Rev. I. S. Kallioh, of Boston.

Partial reports of the Committee on the State of Religion were presented.

We give an abstract of such as were read. Cumberland Association contains now 16 churches—one, the 3d in Portland, having become extinct during the past year. Eleven of these churches have pastors, whose labors with one exception, are confined to their respective churches; 3 have preaching part of the time and 2 are destitute of the ministry of the word. The Free St. church, Portland, has received 25 by baptism during the year. The church in Topsham has enjoyed a revival during the past winter, resulting in several conversions. The First Portland, Yarmouth, and Lewiston churches have received additions by baptism. The churches in East Brunswick and Bath are in a sad state, on account of divisions. One minister, Rev. A. J. Nelson, has removed to another Association. "On the whole, it is believed that the prospects of Zion are encouraging."

Oxford Association.—No churches, 19. Two churches in this Association having been united, the number of our churches is one less than last year. The pastor of the church in Hebron has left the State. The churches in Hebron, Bridgton, Harrison and Canton are desirous of obtaining pastors.—Very interesting revivals have been enjoyed by the churches in Sumner, Turner and Harrison. The churches in Paris, Bridgton, and Buckfield have also been much encouraged by the conversion of souls. On the whole it has been a year of unusual blessing and prosperity.

Damariscotta Association embraces eighteen churches, of which, 5 are constantly supplied with preaching, though only 3 can be said to have the labors of pastors; 4 have stated preaching one-half of the time and 1 one-fourth of the time. The remainder have only occasional preaching. Since the last meeting of the Convention, Father Chisham has resigned the charge of the 2d church in Nobleboro', Rev. S. A. Kingsbury that of the church in Damariscotta, and Rev. W. Tilley of the 1st church, Jefferson. The 2d church Nobleboro', is supplied by Rev. E. Trask.—This church has enjoyed a revival, and has received 25 by baptism. The 1st Walldoboro' 1st Nobleboro' and 1st Jefferson churches have also received additions by baptism during the year. The church in Alna has enjoyed some revival. A neat house of worship has been built in the south part of Walldoboro' and a new church formed, mostly of members from neighboring churches. This church is supplied with preaching one-half of the time by Bro. Cortell, a licentiate.

Hancock Association.—Number of churches 27: Pastors, 11. Seven churches enjoy the undivided labors of a pastor: eight, one half of the time, and several of the remaining churches are occasionally supplied with preaching by Rev. G. S. Smith, missionary of the Association, and by resident ministers. Two pastors have been removed and four have been settled in the Association during the year. There have been revivals in the churches of Surry, Orland, Penobscot, Mariville and Gouldsboro'. Number baptized, 38.

Piscataquis Association embraces twenty churches, four of which are supplied with constant preaching and pastoral labor; seven others are partially supplied, while the remaining nine are almost entirely destitute.—An important vacancy has been made during the year by the removal of Rev. E. G. Trask. It is expected, however, that Bro. O. B. Walker, from Washington Association, will enter the field thus vacated. Several of the churches have been blessed with revivals, and 23 baptisms have been reported—3 in Parkman, 3 in Dexter, 7 in Cambridge and 10 in Milo. The church in Monson is at present enjoying a revival and several have been received for baptism. It is thought that about 40 persons have been converted.

York Association comprises 15 churches, though one of these (2d Sanford) having no house of worship will unite with the neighboring church in Alfred. Ten of the churches have pastors, the others are unsupplied.—Two pastors have left the Association during the year and three new ones have entered.—The general State of religion is quite as good as last year, and, it is hoped, somewhat improved. An increased interest has manifested in the cause of Sabbath schools. Two S. S. conventions have been held, which led to increased diligence in the work and also for the employment of a Sabbath school missionary for several weeks through whose labors several new schools were organized and other good effected. At the last meeting of the Association considerable increase in con-

tributions for benevolent objects was reported. Waldo Association, comprises 22 churches. Four of these enjoy the undivided labors of a pastor: four have pastoral labors part of the time; the remainder are unsupplied, or have only occasional preaching. Three pastors have been settled during the year and one has removed. Much of the field is missionary ground. Two of the churches are aided by the Missionary Society. Some of the churches have experienced refreshings during the year. Baptisms are reported in Belfast and Liberty. The church in Liberty have taken measures, with encouraging success, towards the construction of a house of worship. A similar work is in contemplation by the churches of South China and Montville.

Rev. J. R. Munsell, of the Congregational General Conference, and Rev. W. H. Littlefield, of the Penobscot Free Will Baptist Yearly Meeting, addressed the Convention, extending the fraternal salutations of the bodies represented by them, and giving some account of their condition and progress.

After the announcement of the committee of the Convention adjourned to 3 o'clock P. M. In the afternoon, a meeting of the Education was called. The report of the Secretary showed that the Society had received during the year only \$220 of the \$500 pledged at the Convention last year, while the N. B. Education Society had appropriated a much larger sum than that pledged, for the support of young men from the Maine churches.

At 3 o'clock a meeting of the Convention was called. The annual sermon was preached by Rev. W. H. Shailer, D. D., from Gal. 5: 11, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased?" In his introduction the speaker alluded to the comprehensive meaning which the apostle wrote in the word "cross," and briefly described the circumstances which gave occasion for the words of the text. The subject of the discourse was announced to be

"The Offence of the Cross." In the development of the subject, attention was called to three points: (1) What is to be understood by the offence of the cross: (2) The care with which the apostle guarded "the offence of the cross"; (3) The reason why he thus guarded it. Under this head, the preacher alluded to the leading doctrines which constituted the offence of the cross and the manner in which Paul presented them, and showed that the moral power—the very essence of the gospel lay in these doctrines. This was the reason that the apostle so carefully guarded and so faithfully presented them. The application of the subject was natural and easy. Many present were ministers of the gospel, laboring as Paul did, to save men. They might learn of him a lesson in respect to the kind of preaching to be employed in carrying on their work.

This is a brief outline of a discourse which was listened to with deep interest and which evidently made a happy impression upon the audience. Its sentiments met with a cordial response from the brethren present, and the next day a vote was passed requesting a copy for publication.

Rev. F. Remington addressed the Convention on behalf of the Am. Bible Union.

On motion of Rev. Dr. Wilson, a committee was appointed "to consider and report whether any, and if any, what action should be taken by the Convention in reference to a volume entitled 'Sin and Redemption' recently published by one of its members," Rev. Messrs. A. Wilson, D. H., H. V. Duxbury, Isaac Sawyer, Wm. Tilley, J. M. Follett, L. B. Allen, N. Butler and N. M. Wood constituted this Committee. The committee subsequently reported the following resolution, which, after considerable discussion was adopted:

Resolved, That the main doctrines of the work entitled "SIN AND REDEMPTION," recently published by a member of this body, are, in the views of this Convention, essentially unscriptural and finally erroneous. In the discussion on the reports of the committee there was but one opinion expressed as to the doctrines of the work referred to, particularly those relating to the subjects indicated in the title. Much solicitude was manifested lest the Convention should seem disposed to assume any ecclesiastical authority over its members, or to interfere in any degree with individual rights in respect to freedom of opinion and of utterance. These were expressly disclaimed. But since the volume had been heralded to the world as the production of a Baptist pastor, it was deemed proper and necessary that the community should know that the doctrines of the book were not only not endorsed, but distinctly disavowed by the Baptist ministry of the State. The resolve which was passed seems to us defective in that it does not express the motives which led to its passage as indicated in the remarks made by the bretheren.

Rev. Thomas Henson, pastor of the Independent (colored) Baptist church, Boston, briefly addressed the Convention, stating the pecuniary embarrassments resting upon that church, and requesting aid. In response to this appeal a contribution was taken up.

The committee on Obituaries reported through Rev. Dr. Shailer. The ravages of death during the past year had been less than in previous years. The committee had learned of but two of our ministry who had been called away—Rev. A. Abbott, of Oxford Association, who died in the maturity of his manhood, after many years of faithful service in the ministry, and Rev. A. W. Mayhew, a young brother, formerly of Lincoln Association, who removed to the west a few months since in the hope of regaining health, but only to find a grave in his new home.

Rev. S. L. Caldwell addressed the Convention on behalf of Waterville College. The Speaker called attention to the present necessities condition of the institution, the imperative need of enlarged pecuniary means in order that it may meet the demands of the times and even maintain its existence, and urged its past usefulness and its importance to the future prosperity of our churches, in behalf a response to the call for an increased endowment. Mr. C. presented the following resolutions which, after addresses by several brethren, were adopted:

Resolved, That the College at Waterville, planted by Baptists, and largely sustained by them, and in turn contributing to their prosperity, is entitled to their confidence, prayers and help; and that this Convention considers itself called to urge in a special way its present necessities as demanding of our ministers and churches a new interest and vigorous effort.

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## ZION'S ADVOCATE AND EASTERN

change streets were thought to be in imminent danger, but by a favorable change of the wind and the exertions of the firemen, they were saved.

The amount of loss is variously estimated, some placing it as high as \$200,000. This, we should think an exaggerated estimate. The contents of the buildings destroyed were mostly saved.

**BODY FOUND.**—On Sunday, 15th inst., the body of a young woman was found floating in the water, near the railroad bridge above the depot of the P. S. & P. R. R., which on examination was found to be that of Mary Ann McIntire, from St. John, N. B., who had suddenly disappeared about six weeks previous. It appears that after the death of a young man to whom she was betrothed, she became very much depressed in spirits, and doubtless sought relief in death. Verdict of the coroner—suicide by drowning.

**FATAL ACCIDENT.**—On Monday last, Mr. Charles Moody, a brakeman on the Grand Trunk Road, was badly injured by being caught between two cars which he was shunting, and died on the following night.

**REPUBLICAN NOMINATIONS.**—The Convention held at Philadelphia last week nominated, as the candidates of the Republican party—for President, John C. Fremont, of California; for Vice President, Wm. L. Dayton, of New Jersey.

**Mrs. SUMNER.**—At last accounts, Mr. Sumner's recovery was proceeding very slowly. He had been taken to the country residence of Francis P. Blair, Esq., in Maryland, seven miles from Washington where he was receiving every attention that kindness could suggest.

A Dispatch from Washington states that the Grand Jury will the present week make inquiry into the killing of Thomas Keating, and that the trial of Mr. Herbert of California and also into the assault of Mr. Sumner by Mr. Brooks.

**THE SUMMER ASSAULT.**—In the House of Representatives, on Friday, Mr. Campbell of Ohio gave notice that as next week had been set apart for the consideration of territorial business, and as the report of the Summer assault is not yet printed, he should not, until Monday, June 30, move to take up the latter for consideration.

**COL. BENTON,** it appears, will not sustain his son-in-law, Fremont. He made a speech recently in Missouri, in which he declared himself favorable to peace and hence to the nomination of Mr. Buchanan. Mr. Pierce, he said, looked upon a ruined man from the moment that he took into his cabin, Caleb Cushing and Jefferson Davis.

**EMIGRANTS FOR KANSAS.**—The Worcester Spy of the 17th, says: "A company of fifty stalwart, noble looking emigrants, left this city for Kansas, last evening, by the steamboat train, via Norwich. The left amid the cheers and huzzas of the multitude assembled to take leave of them. They go out as actual settlers, to seek for themselves homes in that garden of the West."

The Bangor Courier of last week says: "Fifteen or twenty stout and stanch free-soul men will be on their way this week; from this city and vicinity, for Kansas. A portion of them left in the boat on Monday."

Mr. FILLMORE returned home in the Atlantic which arrived on Saturday evening.—He was greeted with an enthusiastic reception.

**JOHN VAN BUREN.**—It is said that John Van Buren is about to wed the only daughter of the late John C. Calhoun, and so become the master of a large slave population.

A few years since, "Prince John" was reported to have expressed an earnest desire to "own a nigger," in order that his political soundness and patriotism might be fully established. If the above report is correct, he is likely to be soon fully installed as a perfect freeman.

**AUSTRIA AND THE JESUITS.**—The Emperor of Austria has contributed 30,000 florins out of his own pocket towards the erection of a house for the Jesuits at Vienna, whence they were expelled, near a century since, by Maria Theresa.

**CURIOS, IF TRUE.**—It is said that a Synod of the Rabbis of France and Algeria is about to be held in Paris shortly, with the object of examining the propriety of transferring the observance of the Jewish Sabbath from Saturday to Sunday.

**THE MURDER IN CALIFORNIA.** The Morning Express has several private letters from San Francisco, detailing events there connected with the murder of James King. The Vigilance Committee, says one of these letters, has upwards of 5000 members on its muster roll. Casey, and Cora, the murderer of Col. Richardson, would certainly be executed by this Committee on the morning of the 22d of May. The day before, however, the committee of the Vigilance Committee, moreover, had determined to sit in perpetuity, until not only the city of San Francisco, but the entire State should be subjected to a thorough purification. They have prepared a "black list," embracing the names of about 180 of the most notorious murderers, thieves and blacklegs, all of whom will be required to quit the country at short notice, or contemplate the contingency of summary justice before the tribunal of Judge Lynch. Among their names are said to be those of Yankee Sullivan the pugilist, and David Broderick, who was at one time the Democratic Southern candidate for United States Senator.

The later reports from St. Louis, mostly of pro-slavery origin, reports matters as growing more quiet. Some of these we give.

**KANSAS.**—The reports from the territory are very conflicting. A despatch of the 17th states on the authority of a gentleman connected with the government, vice, that bands of murdering marauders were roving over the country, killing the unresisting and stealing or destroying all property found unprotected. It was also stated that the free-state men were rallied in small bands for defense, with little hope of success in opposition to the U. S. territorial authorities, and the whole power of the state of Missouri.

The negroes fled no opposition from the Governor or from the U. S. troops, and the latter interfered would drive him and his force out of the territory.

The Vigilance Committee now extends throughout the State, and, it is said, every little town and hamlet now has its organization.

It is stated on good authority that all the officials of the State intended to resign their offices, and people are now inclined to look on the Vigilance Committee as the rulers and law givers.

**S. LOUIS, June 20.**—Later dates show that the State affairs of Kansas are assuming a milder aspect. Rumors of violence almost ceased to be heard. Armed men disbanded, or skulked in remote parts of the Territory.

A letter in the Democrat, dated Lawrence 13th, has a report that 6000 armed Missourians were preparing to invade Kansas, but that the

five men, constituting the first company of the Chicago Emigrants Aid Society, left yesterday for Kansas.

The pro-slavery committee at Leavenworth had renewed their notice to the Free State men to quit the territory.

Col. Sumner had warned the Missourians to desist, and commit no overt acts.

On the 10th a pro-slavery leader from St. Louis states that the recent reports of quiet in Kansas, sent from that city, are a part of a plan to induce the Government to remove the troops from the Territory.

**ST. LOUIS, June 23.**—A letter in the Republican, dated Westport, 17th, says Col. Sumner has put the principal roads leading into Kansas in blockade. He has also driven out of the territory Beford, Jones, Shetley, and other leading Missourians. (This is improbable.)

**SPAIN AND MEXICO.**—A dispatch from Washington says:

"Intelligence from Mexico indicates that neither Lane nor any other armed persons shall enter the territory, excepting over his dead body."

An attempt was made on the night of the 13th to assassinate the new deputy Sheriff of Douglass county, by a party who shot into his chamber window, and who shot off one of his ears, but the others fled.

**COL. SUMNER.**—Has received a despatch from Fort Kearney, stating that the Cheyennes and Sioux Indians had joined and proclaimed war against the whites. One white man had been killed. Col. Sumner immediately dispatched a company of troops for the Camp near Westport.

There is a report from Washington that the President has ordered Gen. Persifer F. Smith to go to Kansas and take charge of the depot of the P. S. & P. R. R., which on examination was found to be that of Mary Ann McIntire, from St. John, N. B., who had suddenly disappeared about six weeks previous. It appears that after the death of a young man to whom she was betrothed, she became very much depressed in spirits, and doubtless sought relief in death. Verdict of the coroner—suicide by drowning.

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**LATER.**—The Atlantic arrived on the 23d, with dates to the 11th inst. Among her passengers was the Spanish Ambassador to the United States, who had been received with great cordiality by the English government.

The Daily News reiterates the hopes of the Times on the preservation of peace, and considers that if a war should take place, it would only be looked at in the light of a civil one.

The other leading morning journals view the matter in the same light.

The London Times of the 4th says that from further information received, it is considered that war was daily becoming more imminent, whilst the Daily News adheres to the imminence of such a conflict.

The Daily Herald of Liverpool, 18th, says: "I find that the Mexican Government, dreading the formation of a filibuster association in California for the seizure of the Mexican territory in which lies the Tehuantepec Isthmus, have made some offer to the government in relation to that Isthmus. Mr. Polk has written to Mr. Smith to offer fifteen millions in addition to the indemnity for the cession of territory for the Isthmus of Tehuantepec. But the offer was probably been deprived of an author belonging (as he himself said) to the sphere of a world literature."—*Vox et Silence.*

**TRINIDAD.**—The last accounts are unfavorable to Walker's prospects. The Central American states, it is reported, will combine to oppose the usurper, and six thousand troops from Salvador, Guatemala, and Honduras, are said to be on the way to Nicaragua. These forces are to join those of Costa Rica. Walker had but 1500 troops, most of them being foreigners—Americans and Irish; and the depredations they were suffering had occasioned dissatisfaction and discontent among them.

**TEHUANTEPEC.**—The correspondent of the Commercial Advertiser, Washington, 18th, says: "I find that the Mexican Government, dreading the formation of a filibuster association in California for the seizure of the Mexican territory in which lies the Tehuantepec Isthmus, have made some offer to the government in relation to that Isthmus. Mr. Polk has written to Mr. Smith to offer fifteen millions in addition to the indemnity for the cession of territory for the Isthmus of Tehuantepec. But the offer was probably been deprived of an author belonging (as he himself said) to the sphere of a world literature."—*Vox et Silence.*

**TRINIDAD.**—The number of cattle that have passed over the Central Railroad during the month of May, amounted to the enormous sum of 37,000. During the same period last year the whole number was less than 28,000.

The new law of Virginia is a vexation to northern merchants. It is clearly unconstitutional, but what remedy is there?

The bark Edward Everett, from Baltimore to Boston, was obliged by head winds to anchor in Hampton Roads, a few days since. She was bound by a pilot who demanded five dollars under the state law of Virginia, authorizing the searching for slaves.

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